



LIBERATION NEWS SERVICE

January 8, 1972 #404

Packet #404
January 8, 1972

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Collective: steffi brooks, anne dockery, beryl
epstein, howie epstein, sally hamann, pam harding,
andy marx, kathy mulvihill, sandy shea, mike
shuster, jessica siegel, ted franklin
Comrades: rozzie melnicoff, richard lutz, dana
wordes, margarita lejarza, laurie lewis, safra epstein
Correspondents: david moberg (chicago), schofield
coryell (paris), jon gage and doug porter (san
diego), richard trench (belfast)

Correction: In the story about the trans-Alaskan
pipeline on page 4 of packet #403, we called
it the trans-Atlantic pipeline. If you use the
story please make that correction.

SEVEN MONTH TIME BOMBS -- CONTINUED FROM PG. 10

How would one kidnap a luxury hotel, a corporate
office building, or a superhighway and demand the
release of political prisoners as ransom? Simple
again. A seven-month time bomb could easily be em-
bedded in the structure of a building under construc-
tion (e.g., the new F.B.I. building in Washington) or
under the roadbed of a highway not yet paved over.
In three or four months, continued construction would
make the device virtually undetectable. The authori-
ties and the public would then be told who is to be
freed in exchange for the exact location of the device.
They would also be told how much time remained on
the timer. In case the authorities should claim not
to believe that the threat is real, then planting two
devices and telling the media where one of them is
located would cure that misconception.

Of course, the power structure could refuse to
meet our demands. They would then have the option
of sitting around for months waiting for some portion
of one of their empty toys to blow up. Who will want
to vacation in that hotel, meet in that board room,
or drive on that superhighway for the next few
months?

FREE ALL POLITICAL PRISONERS

Remember George Jackson and Sam Melville*

The two men referred to at the end of the letter
are not equally well-known. George Jackson, one of
the Soledad Brothers killed in the prison yard at
San Quentin at the age of 28, is the author of a
widely-read collection of revolutionary letters. Sam
Melville, a white radical who was imprisoned for the
1969 bombings of eight corporate and government
targets in New York, was one of the inmates killed
by state troopers after the September rebellion at
Attica State Prison. His age was 35.

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[For more information and some of the prison letters
of Sam Melville, see LNS #378.]

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HANDLING PSYCHIATRIC EMERGENCIES

by Michael Glenn

LIBERATION News Service

(Editor's note: What to do when a friend is freaking out? Probably just about everyone has been faced with that problem at one time or another and felt the same concern, confusion and inadequacies.)

Should I pretend that everything will be alright when I'm not so sure? Should I stay with the person night and day? Then should I consider calling in a doctor and how could I be sure the doctor wouldn't make things worse?

The Radical Therapist, people working out of Somerville, Massachusetts who believe that therapy should be "change not adjustment", have put out the first in a series of People's Psychiatry Sheets devoted to this sort of information. Many of their suggestions are just plain common sense, but then, sometimes in an emergency, common sense is a hard thing to keep a handle on.)

1. You and your friends can handle many psychiatric emergencies. Don't be in a hurry to give advice. LISTEN first; try to understand what's happening, what the person is feeling. Get into the person's FRAME OF REFERENCE.

Look for a "handle" to their situation. Try to figure out what's oppressing them, what's making them feel the way they feel. Once you've done that, you can start looking for options, for a way out of the dilemma.

2. You need to be CALM. If you can't be calm, find someone else who can be. As you listen, try to be accepting; don't start laying your trip on them. If they feel something, they have a reason for feeling it; respect their integrity. If you're calm and listening, you can start responding to them, which will help clarify the situation.

3. Understand how people's SELF-ESTEEM can be shot to pieces by crassness, inappropriate humor, or a casual air. Most people in emotional distress are feeling empty and helpless. Try not to make them feel worse about themselves. Look for the genuine assets in them, and in their situation. Try to restore their self-confidence.

4. Follow your hunches and your feelings: they're almost always right. Get in touch with what you feel, then think about it. If you feel sad, chances are the other person feels sad. If you feel scared, chances are the other person is scared too. If you feel angry, chances are the other person is angry too, or manipulating you. If you feel confused, chances are the other person feels confused too. Go ahead and say things like "I'm really confused by what you say," or "You must really feel horrible about all that." Use feelings, not ideas, as your main guide.

5. Don't be ashamed of being ignorant or feeling helpless. The other person probably feels the same way. Therapy is a human act, not some mysterious mumbo-jumbo: ask questions if

you're ignorant; admit it if you feel helpless. Don't pretend to know what you don't. (That's mystifying the other person.)

6. Let the other person tell you in their own way what's wrong. Don't make them follow your rules. Don't get them to "act out their feelings" or do things you learned in some groovy encounter group. This isn't fun and games: if you're trying to help a sister or brother through a trying time, you'd better accept the responsibility that goes with that.

7. People become disturbed in different ways. Some are horribly depressed; some in a state of panic; some violent; some confused and irrational; some incomprehensible. Almost everyone in an emotional crisis is terrified of LOSING CONTROL. They want to feel some kind of support, some kind of protection. Try to give them that.

Try to talk in as quiet a place as possible; if you can see them again, let them know that, and do it. If you can help them deal with their problem without losing control (and humiliating themselves), you are doing good work. (At some future time they may want to relax their control: but they'll do it some place that is protective.)

8. In the same line of thought, if you feel they are out of control, or that they are too much for you to deal with, don't pretend what you can't do. Decide on bringing someone with more experience to see them, or think about a hospital.

Many people are horrified of mental hospitals. You and your friends should know which hospitals in your area are good and which are atrocious; which shrinks are sympathetic and which are absolute pigs.

If a friend is too disturbed to handle, get them to someone who can help them calm down or to a hospital. It's foolish to take chances with people's lives, especially if they are dangerous to themselves or others.

Don't get hung up on the rhetoric of we-should-all-be-able-to-take-care-of-one-another. Sometimes we simply can't. Then it's good to know what your other options are.

9. Tell people what you're doing. Don't mystify them. Don't make phone calls behind their backs, or agree with them when you're planning something else. No matter how flipped-out someone is, there's always a part of them that's aware of reality: speak to that part, and they'll respond.

10. If you start feeling bored, try to focus in on the problem. That's where you should be anyway. What's going on? How can you help? How can they help themselves? Do they need a hospital? a shrink? medication? (although medicines are grossly abused, sometimes they're useful: especially if they can keep a sister or

brother out of the hospital). What is the real problem, and what are their options?

11. A word about DEPRESSIONS... Life in this oppressive society is filled with insults, painful experiences and real losses. Not only is our SELF-ESTEEM smashed time and again. We also have to endure separations from people close to us -- friends who leave, who die, who are killed, who go to jail, etc. There's a natural healing-over after such a loss, but it takes time.

Don't expect people not to feel these human feelings. Help them integrate their experience and feelings into themselves.

Often, DEpression is a cover for OPPression. If there's no "real" loss going on, look for the oppression that's making the other person feel like shit. Help them understand that it's not "in their heads" but in the real world that such oppression exists.

Help them get in touch with others who share their oppression. Agree with them that they're not bad or crazy. Help them get angry if they deserve to get angry.

12. A word about PARANOIA... Paranoia, as radical therapist Claude Steiner has said, is a state of "heightened awareness." Paranoid feelings are almost always justified, at least in part. Don't argue with them; try to see where they're true and what that means for the person.

This society makes all of us suspicious, mistrustful, manipulated: "paranoid". Help the paranoid person recognize the truth of their paranoia, and then help them to stop being immobilized or destroyed by their awareness.

13. A word about VIOLENT people... Violent people are often very frightened, and can be calmed down if you protect them and treat them as people, not monsters. Sometimes, though, people are just out of touch. Don't try to be a hero and endanger yourself and others. Do what you can without being foolhardy. Talk straight to someone who's violent; be reasonable, not threatening.

14. We all need to share experience in handling common psychiatric problems. You and your friends can build a list of halfway houses, decent hospitals, and other therapy resources. If you deal with these problems yourself, you can encourage others to do the same.

WOMEN PRISONERS BRING IN THE NEW YEAR WITH HOME BREW

FRAMINGHAM, Mass. (LNS) -- Women from the Massachusetts Women's Reformatory partied for two days to celebrate the new year, and used their own home brew to do it! Prison officials managed to subdue the women on Friday, New Year's Eve, but on Saturday it took 50 male guards to stop them.

In the aftermath of the gaieties, one gallon of liquor was confiscated, and ten women were transferred to the Worcester County House of Corrections Women's Wing. A Corrections Department official said the sisters were "dangerous to the institution."

6 MONTH STRIKE AGAINST PAPER MILL
AFFECTS 99% OF FLORIDA TOWN

PORT ST. JOE, Fla. (LNS)--Since August 5, a strike has been going on in this small town which puts out of work three quarters of the working population and effects 99% of the 5,000 inhabitants. The paper mill workers have struck against a mill owned by one of the richest men in Florida and many have been forced to leave to find another job to sustain their families.

The Port St. Joe mill is owned by Ed Ball, one of the richest men in Florida. Ball owns controlling interests in 32 national banks in the state and in the Florida East Coast Railroad as well as half a million acres in the Big Bend area of Florida. (75% of the land in Gulf County where Port St. Joe is located belongs to him.)

Ed Ball earned a reputation for being anti-labor nine years ago when he squashed a strike by signalmen in the Florida East Coast Railroad within a week by hiring scab labor from the Miami area. During this strike he was quoted as saying something to the effect that he would not have workers telling him how to run his business.

The original 27 non-wage demands that they presented were reduced to two when the management labeled them "excessive", and they have refused to do more than consider it. The conflict therefore centers around two of the workers' demands--arbitration and vesting rights. Vesting rights would give workers retirement benefits even if they happened to leave the company as long as they worked there for 15 years. As it stands now they are the only primary paper industry that does not have an arbitration clause and they have to be 50 years old and have worked there for 20 years before receiving their vesting rights.

To date there has been almost no publicity of the paper workers' strike even though the strike is now in its 6th month. This is partly due to the fact that the strike has been extremely peaceful. One worker commented on this fact saying that it was surprising and unusual that there had been no violence in all the time they had been on strike.

It is possible that the strike may be broken with imported scab labor as happened with the signalmen. It is also possible that the three banks in Gulf County, all partly owned by the Big Man, may begin foreclosures on houses mortgaged by strikers. What is probable is that Ball will try to outwit the strikers.

Because the union funds are far from matching Ball's, the strikers need as much monetary support as possible. But the spirits are high and the solidarity is strong over the skimpy budget. They are determined to win and say that they will accept help from anyone "so long as it is well intentioned".

Donations can be sent to:

United Paper Makers and Workers
Local 379
P.O. Box 145
Port St. Joe, Florida

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WHITE LIGHTNING:
AN INTERVIEW WITH REVOLUTIONARY EX-ADDICTS
LIBERATION News Service

In January 1971, 70 out of 150 black, Latin and white ex heroin and pill addicts left Logos, the drug program they were in, and formed a revolutionary group, Spirit of Logos. Logos is a therapeutic community in associated with a municipal hospital in the South Bronx in New York City.

For a number of months, they had been trying to force changes in the program, making demands on the director for control of the program by the residents themselves, subject to a community board.

For six months after they left Logos, the white and third world sections worked together. Then they decided to separate into two groups. White Lightning is the white section of the Spirit of Logos and is working with white street people in the Bronx.

The following is part of an interview that three staff members of the Liberated Guardian did with five members of White Lightning.

WAS METHADONE ANY PART OF THE PROGRAM AT LOGOS?

No. Logos and, as far as I know, all therapeutic communities are opposed to methadone detoxification.

CAN YOU EXPLAIN THE DIFFERENCE BETWEEN METHADONE DETOXIFICATION AND METHADONE MAINTENANCE?

Let's say you have a dope habit; if you were to kick it cold, you would get sick. Under methadone detoxification what they do is they build you up on methadone -- up to the equivalent to what you're shooting in dope. Then they gradually bring you down. But your body doesn't feel the anxieties and everything of coming back down to normal again. Then they cut you off the methadone within 10 days. That's the de-tox.

In methadone maintenance, they start you on 30 to 60 milligrams so that if you were to shoot dope it wouldn't affect you. And it's supposed to kill your urge for heroin. That's methadone maintenance. They keep you at that tolerance for the rest of your life, and it's just like heroin and worse.

SO ON THE MAINTENANCE PROGRAM THEY DON'T CARE IF YOU NEVER GO OFF METHADONE?

Right. The whole idea of maintenance is to keep you up there like a robot. They keep total control over you at all times, because you need that fix. And there ain't no way, if you were up there at 120-180 milligrams, that any kind of heroin or street drug is gonna take care of you.

WHO SPONSORS THE METHADONE MAINTENANCE PROGRAMS?

They got a lot of them. They're coming from the city government and they got a lot of private people who are doing it too... They're making money off the methadone maintenance -- it's outrageous. It only costs them about 5 or 10 cents for the methadone, but they charge people about \$30 for it.

The doctors, who are holding people legally, are profiteering off methadone like the pushers are profiteering off heroin. They're selling it legally. It's legalized heroin, that's what it is. For the first time in the United States, this year there were three deaths from methadone overdose. Methadone is being consumed just like heroin now, as a way to get high.

IT'S REALLY INTERESTING BECAUSE HEROIN WAS ORIGINALLY A CURE FOR MORPHINE ADDICTION.

You can pick methadone up on the streets on the black market now. You don't have to go to a program. It's the biggest seller on the black market, so you know it has to be a dangerous drug.

We feel that methadone has important political implications aside from the fact that the dosage that's given to people is higher than any other kind of drug. It's like chemical fascism. They do care about whether you stay on or stay off -- they don't want you to get off. They're offering early release from jail now to go on methadone maintenance.

They gave me an alternative: state prison or take probation to a methadone program. I'm not gonna go and say I want state prison. So I took the methadone program. I was on probation to it.

THEY DIDN'T WANT YOU TO GET A JOB OR ANYTHING?

No, they just wanted me to stay on methadone. They know they got you then. And that's really where it's at, methadone is worse in a lot of ways. The only thing is it's legal. You can pick it up in stores and you can't get busted with it. And every other phase of it is worse than heroin.

Like right now, according to statistics, there are 3400 and something people on methadone maintenance in New York City. But they want to raise that to 11,000 in the next two years.

We realize that what the city is doing and what the government is doing is building an army, an army of zombies strung out on methadone. And as soon as a group or a movement of people who want to really bring about some change in this country, starts to move, those zombies can very easily be turned loose on them. You know, "Well, if you want your methadone, you'd better go crack their skulls."

IN COMPARISON TO THAT, WASN'T THE THERAPEUTIC TYPE COMMUNITY THAT YOU WERE IN A LOT BETTER?

The thing that sent us out of the Logos program was when we saw people we never met suddenly being hired in \$16,000 positions.

We built the program. The facility at 137th Street was a dungheap, a pile of shit. We built that whole thing. We built Logos II. We built Logos III. We built the youth center. There were no carpenters, no professionals, it was all

people. Then we saw ourselves getting ripped off. That was one of the big issues.

Second was relating to the community and this was also a sensitive issue. We began to recognize that our problems went beyond character disorders, moral diseases, inadequate dope fiend personalities. We began to see that that's a lot of shit. We're not going to live in closets all our lives.

What really brought it to a head was that a sister in the program, Carmen Rodriguez, was murdered at Lincoln Hospital. [Carmen Rodriguez died of a heart attack during an abortion through the negligence of the doctor. After she died, the Young Lords took over Lincoln Hospital, demanding community control of the institution, with a permanent complaint table, a daycare center and other people's health programs.]

This was our sister and we loved her. There was no information coming on what happened to her.

Then a few of us found out and we got leaflets and we confronted the director. And the director of Logos wouldn't let any information pass around the house on what really happened. And we began to say, "Well, here's someone who lives in the same house with us. It's obvious you can't block out the real world; it's gonna come through your door." That's the kind of simple thing we said to the director.

DID THEY TELL YOU THAT YOU JUST BETTER STAY IN THE PROGRAM AND GET BETTER AND NOT WORRY ABOUT THOSE THINGS THAT ARE GOING ON OUT THERE?

They said that it wasn't in our interest, we came there to get ourselves together and that had nothing to do with us. They said it to us point blank just like that.

Something we never dealt with is the whole issue of women. For men there was at least a chance that they could make it outside if they were into it. But women were just thought of as stupid and not good for anything.

There were two women in the program who were gay sisters. They were always being hassled and told they were sick. They were caught shooting dope and for punishment they had to have a marriage ceremony in front of everybody. One of them had to dress up like a man. Then they were thrown out into the street, without anything, and told, "Now go on your honeymoon." They weren't even given a coat and it was the middle of winter.

CAN SOMEONE LEAVE A THERAPEUTIC COMMUNITY?

Yeah, they can leave, but as soon as they leave a warrant is dropped on them. And you're on your own until you get busted.

I think the greatest victory that came out of the whole struggle was that we had a drug program, very similar to other drug programs, and now at least 30 people are now involved in revolutionary politics.

We began to see that the whole deck was stacked against all addicts, even ex-addicts.

Like we were blacklisted from welfare, we were blacklisted from any jobs in the drug field, we were blacklisted from housing. What we've had to do since that time for the past eleven months is forge an existence for ourselves, some kind of survival method. And recently we've been bouncing back and reaching out to other people.

CAN YOU TALK ABOUT HOW WHITE LIGHTNING WAS CREATED FROM SPIRIT OF LOGOS AND WHAT PEOPLE WENT THROUGH TO MAKE THAT DECISION?

Well, we began to realize that we couldn't really move on drug addiction without involving a lot of people. And it was more than just us that were victims of the heroin plague. It was people living in oppressed communities, in working class communities. We saw a need to reach those people.

We were working in the South Bronx which is almost all third world. We had a storefront and many times I'd be in there and I'd be the only white person there and there'd be like ten third world people. Someone from the street would come in and walk right up to me, thinking I was in charge.

There was an understanding on both our part and the third world people's part that we had to deal with the question of race. We talked about it in meetings for two months. Then we decided to do separate organizing.

It wasn't antagonistic -- it was a comradely separation. It wasn't a total separation. We have joint meetings. The third world section relates very closely to the Young Lords Party and we feel very close to the YLP, Health Revolutionary Workers Movement and other community organizing groups.

But still there were a lot of things going on in the group that weren't just a matter of racism, and so one of the things that happened when we had a separation was that the class differences within the white section really sharpened.

One of the things we realized was that more and more professional people, doctors, psychiatrists, social workers and people who hadn't used drugs had taken over the group. Most of the addicts who were originally with us were leaving and people in the group were getting very uptight and intimidated. So we had a big struggle around that. We decided that the leadership group would be restricted to people who had used drugs.

We've been working mostly with people we've had connections with from the street. And other people we knew through the program. But there are just thousands and thousands of addicts. We're not pretending to service them.

I think it would be a lie to tell them we could service them. That's not our goal to service addicts. We want to service some addicts, but to show them how they can service themselves, and what we had to do to develop to the point that we did.

(more)

The biggest problem that we have is that we get hung up between trying to reach lots of people, which we do through the newspaper, and trying to help people who are strung out, who need a lot of attention in a daily way. And we're not yet strong enough so we could do both as well as we would like to.

So what we have to do first is build a cadre of people who are on the streets and eventually start an offensive among groups of people congregating who might be using drugs.

We feel that the white people that we've met who are the most angry and the most ready to move are people who've been using drugs, or people out of a similar situation. Like workers who've been laid off. We look at ourselves -- why did we change? There was an urgency around it to survive.

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TAX LOOPOLES FOR THE RICH DESPITE NIXON CLAIM TO THE CONTRARY

WASHINGTON (LNS)--Did you pay taxes last year and grumble at the amount that the government drained out of your pocket? One hundred and twelve Americans didn't even pay the minimum taxes in 1970 according to recent Treasury Department information. Their failure to comply wasn't because of their economic plight. In fact, none of the 112 earned under \$200,000.

Nixon's Tax Reform Act of 1969 was billed as the end of grand-scale tax avoidance, but apparently the legal loopholes have not been taken care of. Of the 112 people, three were reported to have gross incomes of over \$1 million. The Treasury Department has declined to mention the names of the offenders.

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"AMERICA IS IN DANGER...THERE IS STILL TIME LEFT": RIGHT WING GROUP STARTS PUSH

WASHINGTON (LNS)--A big lobbying effort is about to be launched to persuade Americans that "the Communists are widening their lead every week" over the United States in military power.

Gen. Earl G. Wheeler, former chairman of the joint Chiefs of Staff, is one of the generals who has lent his name to the drive. Harry Treleaven, President Nixon's advisor in the 1968 campaign, is writing the script for the TV part of the program.

The push is sponsored by the American Security Council which already has sent out letters asking for money to finance the campaign called Operation Alert. The goal is a \$150,000 revolving fund to support television shows, full page ads in 200 newspapers and one million direct mail letters.

John Fisher, president of the American Security Council, said in his letter asking for contributions that "there is still time left for you to do something to help save us. . . America is in danger. Please let me hear from you--while we still

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have time to save ourselves."

Former Ambassador Durbrow says that Treleaven's TV script will "alert the American people to the seriousness of the Soviet military threat. Durbrow is one of the co-chairmen of the American Security Council's national strategy committee.

Treleaven said he does not see the film as an attack on President Nixon's military policy "or else I wouldn't be doing it." He said the idea of the film entitled "Only the Strong" is to present the facts "and you can make up your own mind. It's quite moderate. It's not criticizing anybody."

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FIDEL WARNS U.S. ON ARMED ATTACKS WHILE U.S. REPEATS ITS THREATS

HAVANA (LNS)--On December 17, 1971, the government of the United States released a statement reiterating its readiness to adopt any type of measure against attacks on ships by the Cuban government. This action came about after the Cubans had seized two ships within a period of three weeks. The Layla Express on December 15 and the Johnny Express had been picked up by the Cuban Navy patrol for alleged CIA-instigated activities against the island.

The action carried out by the Cubans culminated one of the many battles to end aggression towards Cuba. Since 1968 these two vessels have been involved in a series of more than 17 operations which mainly consisted of introducing weapons and counter-revolutionary elements into the territory.

The ships, registered under the Panamanian flag, with their base in Miami, belong to the Babum family, Cuban exiles well known for their participation in the Bay of Pigs invasion (not to mention the smuggling activities their ships were involved in around the area of Guantanamo Bay before the revolution, which made them rather wealthy).

The master of the Layla Express at the time of its capture turned out to be Jose Villa Diaz, a Cuban-born naturalized U.S. citizen who has had past collaborations with the CIA and gusano groups (right-wing Cuban exiles) and who also worked with the Babum people in their contraband days. Villa eventually confessed, reinforcing all of the information already obtained from infiltrators previously captured concerning CIA-sponsored trips of these two ships to Cuba.

On December 22, Fidel Castro held a news conference to answer the threats of the U.S. and to clarify the situation around the capture of the Johnny and the Layla Express. About the first, he answered that they would not give any guarantees to any pirate ship dedicated to attacking the country or carrying out hostile missions against it. He also said that all of the negotiations would have to be done through the Panamanian government and that the U.S. could not intervene in the affairs concerning Cuba and the country under which the boats were registered. About the retention of the ships and captain Villa he stated that the innocent members of the crew would be allowed to leave but that Villa will be tried by the Cuban authorities "without any concessions to the imperialists."

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January 8, 1972

more...

From: Dolphin Center, 137 A W14th St. New York, N.Y. 10011 Tel. (212) 924-0894

We're an officecooperative of movement organizations in NYC. Space is available in January for other organizations. For instance, a meeting room, storage rooms, desk space, mimeo machine, typewriter. Rents vary according to utilization but are usually between \$60-\$150. Contact Mike Wienstein.

* * *

From: Mardi Gras Coalition, 622 1/2 Pirate's Alley, New Orleans, La.

Again, lots of people are planning to attend Mardi Gras in New Orleans without realizing what it entails. New Orleans is a great place to come--unless you come to Mardi Gras unprepared.

Mardi Gras has a definite place in the city's economical and social scene. Tourism is still the second biggest local industry and Mardi Gras is the triumph of tourism, which sometimes looks on the beaux quartier as a civic gold mine. Prices for food, drink and lodging go up. Free sanitary facilities are grossly inadequate. Last year the city did not provide free camping grounds and it is unlikely that they will be able to this year.

Be prepared! 1) Have a place to stay. 2) Carry your own food (we suggest canned goods) 3) Identification (Don't hesitate to show it to a cop to avoid hassle. 4) Buy the Nola Express (35¢). It will list cheap places to eat, free or cheap things to do, and possible sources of help in emergency.

5) Tolerance/Good spirits.

* * *

From: Everywoman, 2083 Westwood Blvd., Los Angeles, Calif. 90025.

We have a new address (above). All those papers who exchange with us--please take note.

* * *

From: University Review, 2929 Broadway, New York, N.Y. 10025.

University Review is planning to devote its February issue to the relationship between technology and revolutionary change. We are interested in making contact with any groups dealing with this question, and in receiving articles concerning questions of people's technology, uses of energy, and whether technology is a hindrance or an asset to revolutionary change in America.

* * *

From: Feminist Book Club, 2083 Westwood Blvd., Los Angeles, Calif. 90025. Tel. (213) 474-1278

Feminist Book Club is a new organization which offers a complete stock of books relevant to the Feminist Movement--most at substantial discounts from the publisher's list price. We will offer outstanding books by women authors in a variety of fields, including history, anthropology, psychology, poetry, fiction, sociology, politics, and nonsexist books for children. We will list and take subscriptions for feminist-oriented periodicals, and carry posters and prints by outstanding women artists.

Our catalog is free on request. Charter membership is \$1 per year, to cover mailing costs, or free with the purchase of one or more books.

* * *

From: The Skate, P.O. Box 2393, El Paso, Texas 79922

The Skate is an El Paso southwest newspaper. We now come out monthly but plan to expand to a semi-monthly by the late spring or early fall. We would like to exchange papers with you if you print a paper and sell you a subscription if you have nothing to exchange. \$2 per year.

* * *

From: New Dawn, P.O. Box 26310, San Francisco, Calif 94126.

We of the J-Town Collective have joined together to form a revolutionary organization that is working in the San Francisco Japanese American community. We have started a newspaper, New Dawn, and we would like to set up an exchange of publications with other papers. Our paper comes out once a month.

* * *

From: Franks Landing, Indian Fisheries Co-Op, Nisqually, Wash. 98503.

We recently started an Indian Fisheries Co-Op here with the aim of achieving a fair price for Indian caught salmon and to try to open a clear entry into the realm of national commerce. Like most grass roots projects our success depends on clear understanding of our purpose by the people.

Our fisheries Co-Op began in October of this year with a \$10,000 loan and volunteer labor. With this our decision was to produce a product that was recognizably Indian. With pride we are now happy to announce that we are now prepared to mail direct to the people sides of Indian Smoked salmon. We are also prepared to ship to retail outlets, food conspiracies, etc.

For \$3.50 plus \$1.50 postage (air mail) or \$3.50 plus \$1.20 (first class) we will mail a side (1/2 salmon) We can accept food stamps for the fish but not the postage.

We are also putting out a newspaper called Renegade and the second issue will come out soon. In the first issue we tried to give a chronology and current news relating to the Indian Fishing Rights struggle here in the state of Washington.

Our film--As Long As the Rivers Run--has just been completed. It is a feature length documentary about the Fishing Rights struggle, the Alcatraz and Ft. Lawton Invasions. If anyone is interested, write.

* * *

From: Genesee Co-Op, 942 Monroe Ave., Rochester, N.Y. 14620. Tel. (716) 244-3900.

We are planning a New York statewide conference of co-ops to be held in Rochester on January 29-30. We want to build communication among all of us and to find ways in which we can share ideas and resources. The conference will include discussions of the political implications of co-ops, the details, problems, and specific ways in which co-ops can

help others save money and time

Genesee Co-op has been operating for nine months. We have several programs: a community library which offers about 70 courses--anyone can teach; anyone can take a course; a switchboard, Heads-Up which operates from 6 pm to 1 am every night; and has about 30 volunteers; a draft counseling service; a coffee house on Sat. nights; a Vietnam-era Veterans employment service that has employed over 50 vets; a newspaper--Alternatives--and an over the counter organic food store. Altogether about 500 people are involved in the Co-op.

Get in touch with us soon if you want to come to the conference and talk to other people.

From: The Los Angeles News Advocate, 15150 Ventura Blvd., Suite 312, Sherman Oaks, Calif. 91403 Tel. (213) 789-1555.

In the early months of '72, the News Advocate will become both a weekly newspaper and one with a national rather than a regional scope. Although California is ultra-conservative country, we think that an alternative newspaper which is radical and responsible is of the essence.

We are on the look-out for correspondents in the major cities of the country, and want Movement writers and reporters who would get our eyes and ears in their respective areas. We are not rich but we will be paying about \$1 per column inch. Our page has 64 column inches of space we prefer our news story between 20 and 30 column inches with illustration or graphic.

From: Liberation Support Movement Information Center, Box 338, Richmond, B.C., Canada

Liberation Support Movement Information Center now has available a 1972 Liberation Calendar of Africa. This 3-color calendar contains 27 photos and 31 quotations of movement leaders. It also includes dates from the revolutionaries' struggles in Africa significant to our comrades in Africa and to the worldwide struggle against imperialism. Different themes for the 12 months depict various aspects of the struggle for liberation, e.g. women in the revolution, health care in the liberated zones, liberation schools.

One calendar costs \$1.50, 10 to 24-10% discount; 25 to 74--25%; 75 or more--3 1/3%. Include payment with order and we will get postage anywhere in the world.

LSM also puts out many pamphlets about liberation struggles in Africa. Write for a catalogue.

From John Lennon, Yoko Ono, The Bed-Ins Station, P.O. Box 634, New York, N.Y. 10014

From: Jerry Rubin, Apt. 14-115th Street, New York, N.Y. 10011.

We are starting a National People's Solidarity (NPS), a communication network of information and actions from all over the world. We would like to receive your news and information so that we can find out what is going on around

area and can send articles and materials to you, on a reciprocal basis.

From: LNS

So far we've gotten about thirty or so responses to our questionnaire in packet #402. Thanks to all of you people for answering so quickly. We've learned a lot from them.

But we really want to encourage more people to send back their answers. We did the funny layout not because we thought the questionnaire was a big joke but because we wanted to make filling out the thing as little of a drag as possible. It takes time to answer all those questions--especially if they're answered in as much detail as you can--but please help us out!

From: LNS

It's finally out -- the LNS photo book that any of you who were with us that long ago may remember hearing about more than two years back. It calls itself SHOTS and it should be available at your local bookstore.

That's where you can give us a big helping hand. Get down to the bookstore and hassle them if they haven't got it ("You mean you don't have shots? From Douglas Books and distributed through World Publishing? And you call yourselves a bookstore?")

We hope you'll dig the book if they do have it. We're too close to it ourselves to think we could give an unbiased opinion, so we'll be looking out for reviews in the underground press to see what you think. If you dig it, a photo spread of shots from the book would be welcome -- The Ann Arbor Sun, Detroit's Fifth Estate, and the University Review have already done one.

One thing we do know is that the book has the potential to really get us off the deck financially. So aside from the fact that we think it would be good for as many people as possible to see the book, we hope that the more it gets around the more we'll be able to improve LNS. You can help by seeing that it's distributed and talked about in your community.

***** END OF RMBB FOR THIS PACKET. LATER. *****

"Be harsh in dealing with pot-heads, dope fiends, and juicers that have crept into our army. They are not men. They are allies of the Viet Cong who are pushing marijuana on our troops in order to destroy our effectiveness in Vietnam and destroy our country. You will report suspected users here. I can't convict them -- I want to keep a list of these traitors before me at all times."

-- from "The 16 Points of Leadership", by Lt. Col. Frank Schober, distributed to officers and section chiefs on the 1st Signal Battalion in Vietnam. LNS January 8, 1971 more..

ART FOR REVOLUTION'S SAKE:
AN INTERVIEW WITH A PALESTINIAN ARTIST

Great Speckled Bird/LIBERATION News Service

(Editor's note: Kamal Boullata is a young Palestinian artist living in Washington D.C. While in Atlanta recently three people from the Bird were able to interview him.

Boullata believes that art and politics cannot be separated. As a teenager, he used to sit in the streets of Jerusalem and paint and sell his paintings to pilgrims. There he met an American woman who was interested in his work and sent him to Italy to study art.

Later Boullata worked as an art instructor in a teachers college in Jerusalem, but became convinced that that work was irrelevant, and moved to Beirut, Lebanon. He was there during the 1967 Arab/Israeli war.

The Lebanese government asked him to leave eventually because he didn't have a permanent address and after a brief stop over in Libya he came to the U.S. where he has been ever since.)

THE OTHER NIGHT YOU REFUSED TO ALLOW YOURSELF TO BE DEFINED AS AN ARTIST. COULD YOU EXPLAIN THAT?

Within this system, everything is put into boxes -- artists work only for art, politicians work in politics, students only study and they can't be politicians and this is what fragments society rather than uniting it.

I cannot see a student who is not political. Whether or not he is committed to radical politics, he is political. It is the same with art, and throughout history artists have always been political, although they might not have joined a party or whatever. Their work has always paved the way for people's movements.

So I do not see myself as an artist alone, but as a political being who happens to be an artist.

COULD YOU TALK SOME ABOUT YOUR DECISION TO CONTINUE TO BE AN ARTIST INSTEAD OF BECOMING A GUERRILLA FIGHTER? PEOPLE IN THIS COUNTRY GO THROUGH CERTAIN KINDS OF DECISIONS OR TRAUMAS ABOUT HOW THEY ARE GOING TO WORK, FOR EXAMPLE, WHETHER OR NOT THEY ARE GOING TO BE AN ARTIST OR A FULL TIME POLITICAL ORGANIZER.

In my art, I had arrived at absolute abstraction in my work. When June '67 (the Israeli attack on Egypt) came and there was defeat of the Arab armies, I looked at myself and I said, "What have I been doing all this time?" For two years I did not paint, I was just thinking things out. It was the political situation that made me start a whole new thing.

How did I choose? Well after 1967 the first thing that I wanted to do was to join the resistance. I was in Lebanon at the time. Most of my friends went to the training camps. But I had my doubts -- possibly because I am a coward at heart since I do feel that guerrilla fighting, which is

the best weapon to fight the most brutal enemy in the Third World today is a fight to preserve life, not a fight to kill life.

The first slogan that you hear among guerrillas all over the world is endurance. It is an enduring war -- you have to endure suffering; you have to survive.

As an artist, I feel I am a witness to what's happening. So if I can put myself into the service of what's happening, I feel that I can relate on this basis by preserving life as well as enduring the suffering and sharing with the people.

But why am I not fighting? That is the question I ask myself and that is the question that has brought me nightmares. I am living in the enemy's camp. I don't carry guns but possibly I can make money to buy guns.

ARE YOU SAYING -- THROW DOWN YOUR BRUSH AND JOIN THE REVOLUTION?

I can't ask anybody to throw down anything but to use what he has like a weapon and not as an escape. What has already been done with the brush has been very anti-revolutionary, anti-change.

RECENTLY IN THIS COUNTRY THERE HAVE BEEN ARTISTS WHO HAVE BEEN ACTIVE IN THE ANTIWAR OR CIVIL RIGHTS MOVEMENTS, BUT THEIR OWN WORK CONTINUES TO HAVE LITTLE RELATIONSHIP TO THOSE MOVEMENTS. WHY IS THAT?

In order to create a political art which is not decadent like Soviet art, you need to be a very sensitive person, a person who feels people feels the problems of the times and who goes into them and brings a completely new art.

The thing we don't have is this quality of an artist. The so-called top artists here paint Coca-Cola bottles and Campbell's Soup cans and all that, and then they would give a statement against Cambodia and Laos. It's easy. But to bring that into actual art -- that's much harder.

I ALSO THINK THAT IT HAS TO DO WITH A CLASS STANDING IN AMERICA. ARTISTS ARE UPPER CLASS AMERICANS, AND THERE NEVER HAS BEEN AN OPENING FOR BLACKS OR FOR POOR PEOPLE TO EXPRESS ART. ART IS ALMOST A CLASS BY ITSELF, RESERVED FOR A CERTAIN CLASS TO APPRECIATE, TO PARTICIPATE IN, TO PAINT, TO DO ALL THAT, AND IT IS JUST NOW BEGINNING TO BE VIEWED AS A PART OF PEOPLE, AS A CULTURE OF PEOPLE.

Yes absolutely. But many black artists are being tempted by gallery dealers to show their works in galleries. The positive aim is not for galleries to have black art dealers but to blow up the concept of galleries and their work in the ghettos.

The place where art is hanging is extremely important. In the Third World, we don't have galleries. So the revolutionary artists don't have to create galleries. They can paint on the streets, and in that respect it's easier for us.

In Europe in 1968, artists fought in the streets against the galleries and a whole new art came out which we cannot judge because we are too close to it. So in America what I see is to fight the establishment of the art market. This is the first revolutionary thing we can do.

If we spend the next ten years not painting any pictures but working in a struggle to fight galleries everywhere, and to create new places for art, that is a revolutionary thing in America.

I wish we could talk for just a little bit about what an artist does, and then what aesthetics do, and what the museum does with it. Like when Picasso painted the Guernica as a result of the Spanish Civil War. This was a painting where an artist felt a great commitment to humanity and he painted that picture against war and for humanity.

It was a very human and a very political statement. There was nothing of the mention of Franco or Spain or anything. He was speaking in universal and allegorical terms about the whole thing.

When this painting hangs in New York and people watch it they have been tuned to look at this painting and not think of Vietnam but think of the aesthetics -- of the lines of the colors, of this and of that. All of what Picasso did is not there. It is only the skeleton which is there.

Why is this? We know that in our experience there is that visual experience called the TV tube. On this TV we watch people being killed every day, in photographs.

Now art in all times is a dramatization of reality -- a making of reality that is an exaggeration. Now what more exaggeration or dramatization do you want than a photograph? There is nothing more. A moving photograph is it.

People see a child being napalmed to death every day on TV and they will be sipping a coke. What do you want to do with these people? How can you dramatize life for them? So the whole visual experience changed and because of that the vocabulary of art has to change. How I can't tell -- I can only do it.

The thing is very important: artists should start getting together -- just get together and see what they can do together.

MANY ARTISTS IN AMERICA, WHETHER THEY ARE PAINTERS OR MUSICIANS ARE SEEMINGLY VERY SCARED OF BEING DEFINED AS PROPAGANDISTIC. THE ARGUMENT IS THAT YOU LOSE YOUR PERSONAL CREATIVITY IF YOU ALLOW YOURSELF TO BE A PROPAGANDIST?

That's one of the enemies.

AND HOW SO?

Because art that has anything to do with politics has to be propagandistic. The general view is that if it's not "art for art's sake," it's going to be rubbish. I can't understand that.

Take, for instance, the colorist school, out of Washington. These are people that live in a city where the majority are black and they are white, and there is a war going on in Vietnam. These are people who sit in their studios and paint lines and dots. What are they doing?

Art in this respect becomes the armchair of comfortable people -- the people who buy it. And it becomes a monopoly and it becomes a money

investment and it has nothing to do with art.

BUT MANY ARTISTS SAY THEY ARE EXPRESSING THEIR OWN EMOTIONS, VIBRATIONS -- WHATEVER YOU WANT TO CALL IT.

This is also a political position. It is extremely political if you are only concerned about your own emotions and are not concerned about others. It is said all the time that the artist can only express for himself, but if this is true, why does he share his paintings, or his poems?

I mean I don't think that art is there to ease the pain. Someone once said "I wish one of my paintings could stop the toothache of a person." We are not talking about toothache -- we are speaking about guts and blood being spilled on the street. So it's not to ease -- there is no place to ease -- there is place only to change.

All throughout history there has been one of three images. It either was a window through which you looked at a new reality, and some people wanted not to look out the window but to look at the wood around the window. Or it might have been, at another time, a mirror which reflects reality -- pop school is very much a mirror reflecting the American reality. Or it was a new reality that came into our reality.

Because this is such a critical time, we can't afford to have a mirror reflecting reality because that would just put people in their shells. And we can't afford to look out a window to escape from reality. But we have to create this new reality which is art.

Even if that means the abolishment of all art for the change of life, then let it be. In time many arts have died -- opera died! So what if painting dies! Opera died! Cinema was born!

--30--

(Note to editors: See graphics section in this packet for an example of Boullata's painting to accompany this story.)

KAISER'S CHRISTMAS GIFT--LAYOFFS

EAGLE MOUNTAIN, Calif. (LNS)--Kaiser Steel's Christmas present for 1,200 miners here was a note that read: "Effective January 1, 1972, all employees will be laid off for at least two months."

No more than half of them will ever be rehired, and the nearest jobs are 50 miles away in Palm Springs. All workers will be allowed to stay in company housing--providing the rent is paid, that is, for the duration of the layoff.

--30--

"Just say I'm not much impressed with what I've heard of this so-called song. I've never been a fan of the rock racket or whatever they call that type of music." --Judge Robert Colombo, the villain singled out by John Lennon's song on behalf of imprisoned Michigan youth leader John Sinclair, performed at a rally that led to Sinclair's release 3 days later.

POLICE FIND SEVEN-MONTH BOMBS IN THREE MAJOR CITIES: LETTER URGES CAMPAIGN TO FREE PRISONERS

NEW YORK (LNS) -- Police in New York, San Francisco, and Chicago found bombs in safety deposit boxes at nine banks after hand-printed letters describing the construction and possible future uses of similar explosive devices to free political prisoners reached the offices of commercial and underground media in the three cities. The precise locations of the safety deposit boxes were listed in each letter.

The unusual seven-month time bombs were planted at three banks in each city and set to go off sometime in the next month or two. Capt. Kenneth O'Neill of the New York Police Department Bomb Section said the device found here on January 7 at Marine Midland Bank "would have made an effective bomb." And Chicago police deputy superintendent Howard A. Pierson said, "We are taking this thing very seriously."

And well they might. In a calm and serious way, the letter urges a campaign to make hostages out of luxury hotels, corporate office buildings, superhighways, and FBI offices by planting the seven-month time bombs where they won't be found and offering the exact location in exchange for the release of political prisoners. The letter calls for respect of the value of life in every such project:

"Kidnapping people and demanding property (or money) in exchange for their lives exemplifies the anti-life property values of our sick and brutal society. The Movement in Amerika would do better to kidnap property and offer it in exchange for the freedom of our people."

The letter explained the simplicity of constructing a seven-month timing device from a calendar clock. If one switch is keyed to one of the seven days of the week and another switch is keyed to one of the 31 dates of the month, both switches will close at the same time only once every 217 days.

(Mathematics students will recognize that both 7 and 31 are prime numbers and thus have no factors in common, accounting for the great length of the waiting period. Electricity students will recognize that battery-powered clocks are at the heart of such devices.)

Perhaps because of the imaginative method of revealing the nine bombs, the "demonstration" captured instant attention from the media. G-men from the FBI immediately picked up the letter at the offices of straight and underground publications. According to the Berkeley Tribe, the San Francisco Chronicle did not publish details of the letter at the request of the police. The New York Post also avoided any explanation of the principles that make seven-month time bombs a practical possibility.

Some papers seized the opportunity to rehash widespread myths about underground groups. "RADICALS SHOW THEY HAVE PLENTY OF BOMBING KNOW-HOW," headlined the Chicago Daily News over a front-page commentary. The story proceeded to group the

authors of the letter with the Berrigans because they showed respect for life and characterized the Weather Underground as indifferent to human life. In fact, the Weatherpeople have also taken precautions in all of their actions -- from the springing of Timothy Leary to the bombing of the Capitol Building in Washington, D.C. -- to insure that property would be damaged without loss of life.

A distinction that appears more accurate is that most of the Weather actions have been responses to atrocities -- the invasion of Laos, the slaughter at Attica, the murder of George Jackson -- whereas the demonstration bombing seizes the initiative as reflected in its confident and sober communique.

On Jan. 7, a copy of the letter arrived at the office of Liberation News Service. The text appears below:

PROTOTYPE BOMBS IN SYMBOLIC BANKS

During July 1971, nine unusual prototype bombs were planted in different banks across the country. These bombs were placed in safety deposit boxes in the vaults of the banks listed below. Enclosed is one key to one of these boxes.

[The list specifies addresses, box numbers, and key numbers for safe deposit boxes at nine banks: in New York -- First National City, Manufacturers Hanover Trust, Marine Midland Grace Trust; in Chicago -- Continental Illinois National Bank, First National Bank of Chicago, Northern Trust Company; and San Francisco -- Bank of America, Crocker Citizens National Bank, Wells Fargo Bank.]

What makes these demonstration time bombs unusual are the long range timers used in them. Clock timers used in time bombs typically have a cycle of 12 hours and can therefore be set only up to 12 hours in advance. The timers used in this demonstration bombing have a cycle of 7 months or 217 days. With such a functioning timer a bomb can be planted up to seven months in advance of its intended time of detonation.

The principle is simple. Calendar clocks and watches have 7 day weeks and 31 day months. Any given day and date combination repeats only once every 217 days. Let today be any given day and date (e.g. Sunday the 31st), then the time piece "day" and "date" of any future day can easily be calculated. Every time the target "day" comes up on the time piece one switch is closed for 24 hours. The same happens to another switch when the target "date" comes up. Only when the target "day" and "date" come up together are both switches closed at the same time, completing the detonation circuit.

ON INSIDE FRONT COVER

The prototype timers were made of low quality cordless electric clocks. In future bombings they will be highly reliable, nearly silent electronic watches. Similarly, the slow-burning powder placed in these safety deposit boxes would instead be a compact plastic explosive.

Kidnapping people and demanding property (or money) in exchange for their lives exemplifies the anti-life property values of our sick and brutal society. The Movement in Amerika would do better to kidnap property and offer it in exchange for the freedom of our people.

[Note to Editors: The following very long article comes from a newspaper of the same name which was put out in late September by the People's Press and the Red Family. Though it's long (and you might want to divide it into two parts where the asterisks are) we feel it is a good, clear, well-written analysis of the movement inside prisons--something which we haven't included in the packet so far.]

The rest of the newspaper, which is very informative and attractive, contains articles on the Attica Rebellion; Soledad; Women in Prison; a chronology of California prison rebellions, 1961-71; the Indeterminate Sentence; Vacaville: Chemical and Psychological Warfare; chronology of prison struggle, 1970-71; suggestions of what people on the outside can do; a list of organizations which work with prisoners in the Bay area as well as a short bibliography.

Copies of the paper sell for 15¢ each, 50 copies for \$2, 100 copies for \$3.10, 200 for \$5 and 500 for \$10.20 from

People's Press
968 Valencia
San Francisco, Calif., 94110
415-282-0856]

THE AMERICAN PRISON SYSTEM: WAR BEHIND WALLS

The revolt and massacre at Attica State Prison and the slaying of Soledad Brother George Jackson have made us all aware that something is happening behind the walls of American prisons. George Jackson called it a "war without terms."

Who is at war and what are the stakes? Why are prisoners risking their lives, striking, rebelling, taking hostages? Why did authorities sacrifice forty-three hostages to regain control of Attica? Why is George Jackson dead?

Many of us mistakenly think that prisoners live in a closed world, with no connection to events outside. The history of the last two decades of struggle inside, however, shows that prisoners have kept pace with the political currents. Prisoners moved beyond traditional food and shelter complaints in the late 50s and early 60s to demand religious freedoms and civil rights, while the most recent actions have made revolutionary challenges of the prison system itself, and gone beyond to link with a broader movement.

In response, support for the prison movement is growing on the outside. Groups of legal workers are challenging prison conditions in the courts; support organizations help to secure bail, parole, or transportation for visitors.

At the center of this movement are dedicated men and women inside. Prisoner unions, political education around racism and class exploitation, and militant actions which challenge the unchecked authority of prison officials while drawing national attention, are being organized not only by people we all know, like George Jackson and Ericka Buggins, but also by lesser known but equally courageous people like Earl Satchel, Luis Palamentez, Hugo Pineda, Richard Clark, Herbert Blyden, and Elliott

Barkley

PRISONS

Despite the uniformity of concrete and bars, prisons and jails in America vary from state to state. City and county jails, especially in large cities, are severely overcrowded, run down and corruptly administered.

The Manhattan "Tombs" houses almost twice its capacity. In November of 1970, protesting inmates there demanded the most minimal rights to decent shelter and survival.

Conditions in state prisons vary somewhat. In the South, "Cool Hand Luke" actually does reflect the realities of road gang, secret executions and financial exploitation. At the Cummins State Prison Farm in Arkansas, for example, whipping was legally permissible until 1967; inmates pick cotton in a slave labor system from which the State annually nets about \$400,000.

These prisons are notorious among inmates but have escaped public investigation because, like everywhere else, there is little civilian control of politically-appointed Department of Corrections administrators.

Northern state prisons are only more successful at masking their brutality. Their methods of control are more subtle and sophisticated, their public relations more effective.

Prison officials now tend to play down the attitude of the first Warden of the Maine State Penitentiary who said in 1823, that

"prisons should be so constructed that even their aspect might be terrifying and appear like what they should be: dark and comfortless abodes of guilt and wretchedness."

Instead, prison authorities embrace their enlightened "new penology", under development since the 1970s. According to this perspective, prisons exist to rehabilitate inmates and transform them into law-abiding citizens for their own good.

The more "advanced" states of California and New York, especially, have become the testing-ground for this new approach to prison control and, consequently, the model for prison systems everywhere.

The philosophy and understanding of this new penology require a close understanding, for it is precisely California and New York which have seen the most intense prison struggles, the most militant organizing and the harshest authoritarian reaction.

"REHABILITATION"

The New York prison system went through successive waves of liberal reforms during the 19th century giving it the reputation for being a "liberal" system.

The main focus of the new prison theory is individualistic and psychological; it argues that inmates are in prison because they aren't normal and need to be "rehabilitated". An inmate's reform is demonstrated by his growing compliance, obedience, servility, conformity, self-denial and passivity. Defiance, anger or strength are interpreted as "pathological" or unwillingness to reform.

For the inmate who refuses to submit to psychological humiliation and asserts his independence, officials resort to a variety of more traditional remedies - the hole, beatings, starvation diets-and some more recent innovations—"administrative transfers" to remote prisons, or administrative-engineered executions by other inmates in exchange for special privileges.

But the most effective method of intimidation in the arsenal of the "modern prison" is the indeterminate sentence (adopted in California in 1917). With this tool, prison authorities can keep inmates in a perpetual state of anxiety.

A sentence of one to life, for example, means that the possibility of release on parole requires a decision by prison and correctional officials that an inmate has reformed. Annual administrative hearings in which the prisoner can not disagree with the official version of his "crime" or the reports of prison officials, or get help from legal counsel, determine the length of his stay.

Psychiatry and social work-the "helping" professions-have generally helped to extend the authority of these modern prisons. Listen to the noted reformer, Karl Menninger, a mouthpiece for the liberal social professions:

The California correctional system...has been far out in the lead among the states, with excellent programs of work, education, vocational training, medical services, group counselling, and other rehabilitative activities.

A notable feature is the combination of diagnosis, evaluation, treatment, and classification... This constitutes a systematic effort along scientific principles to ascertain from collected case history data and from first-hand examination just what the assets and liabilities of the floundering individual are.

Beyond being politically naive, Menninger is also seriously misinformed. Even in the most "advanced" penal systems, there is an enormous gap between the theory and practice of prison programs; punishment still far outweighs training.

At San Quentin, for example, a total of 350 vocational training programs can serve only about 8% of the inmates. Even this work is done on out-of-date equipment; the printing program at San Quentin is taught without modern typesetting facilities, so that inmates are trained for out-of-date jobs.

In short, the realities of this "rehabilitative ideal" of the "humane prisons" are that 1) it disguises social control as therapy, 2) it strips a prisoner of rights, 3) it demands that a prisoner shape up to an authoritarian model out of touch with fundamental political, economic, and emotional realities. Or, as one inmate said, "We are caught between the 19th Century punitive guard and the 1984 headshrinker."

POLITICAL CONSCIOUSNESS IN PRISONS

Nothing is more powerful than an idea, and they have the idea that they are the victims of a

racist society, repressed by racist pigs and racist institutions.

Russell Oswald
New York State Commissioner of Corrections

The last decade has seen a reawakening of political consciousness-- people have begun to view their situation in social and political, rather than individual, terms. Prisoners are discovering that their oppression grows from class exploitation and racial divisions, rather than their "crime."

Like one prisoner said during the New York City prison rebellions, when asked his crime: "Born black." This consciousness is running headlong into the emphasis on individual, authoritarian methods of control, and the demand for submission and authority.

This movement has real roots and a history which has to be understood. In the early 60s, as the Civil Rights Movement grew, the prison scene changed too. George Jackson was first transferred in 1961 for sitting in the white section of a TV room.

The Black Muslims pressed a legal battle for the right to practice their religion, and led strikes and protests to desegregate eating and working facilities. They learned to unite in times of severe repression, as in 1963 at Folsom prison, when a Muslim was killed by a guard and the Muslims led a work strike.

As early as 1962, George Jackson had organized a political discussion group at Tracy, California. By 1964 he and other inmates were holding regular "teach-ins" in the yard at San Quentin. Several hundred copies of discussion materials would be secretly mimeographed at night, then distributed the next morning to prisoners who were told to show up at a certain time and place for political education. Much of this material would spring directly from the events in the daily news: Cuba, The War in Vietnam, ghetto rebellions...

Prison officials reacted with alarm to this threat to their power. Leaders were transferred, harassed, beaten, set up, sent to the hole. New, more elaborate programs of control were set up.

Officials and individual guards tried to inflame racial, sexual, and class antagonisms to turn convicts against one another. Rumors would be spread, for instance that blacks were planning to move on whites, and whites would then attack blacks in order to hit first. Or situations would be set up where, for example, one black man would be put in a confined area with white Nazis.

A work strike at Folsom prison in 1963 was finally broken when the warden promised striking inmates that if they went back to work, they would be given cells in honor block with cell partners. When many of them took the deal, the strike was broken.

As black and Third World unity grew, it became a driving force overcoming this racism. Anger became focused on the institutions and the officials. Black and brown leaders, backed up by prison populations 50% black and brown, were able to forge unity as fellow convicts with groups ranging from Black nationalists to white Nazi groups, such as the Bluebirds at San Quentin.

By 1968, inmates at San Quentin staged a Unity Day protest--a one-day work stoppage by black, brown and white prisoners, coupled with a support demonstration outside the prison walls.

In the New York City rebellions of last fall, organized primarily by Third World inmates, the prisoner negotiating team of four blacks, one Puerto Rican, and one white reflected the racial unity behind the struggle.

In the recent Attica revolt, Tom Wicker wrote in the New York Times of the "convicts' amazing unity," recalling one black prisoner who shouted out during a speech in the prison yard, "Don't forget our white brothers! They're in this thing too!"

One ex-convict who was close to George Jackson attributes lack of major racial confrontations in the California prisons in the last year and a half to this kind of unity.

Prisoners have been struggling for unity on another important level. It has become increasingly clear that the term "political prisoner" applies not only to activists like Angela Davis or Bobby Seale, The Chicago Seven or Sam Melville.

As a black woman on the Angela Davis Defense Committee said: *"And then there are the other kinds of political prisoners which are to me black brothers and sisters who were just caught up in not being able to make a living in American society--so that you have a situation; you have Angela Davis and you have Ruchell Magee (her co-defendant in the case). Both of them are political prisoners.*

INTENSIFICATION: "WAR WITHOUT TERMS"

Prison officials have responded with extreme alarm to the development of politically conscious prisoners. Russell Oswald, speaking before the massacre at Attica, lamented the "new kind of problem prisoner cropping up in every prison in the country." He said the issues posed by such prisoners are "the most awesome challenge I have faced in a lifelong career in criminology."

The events of the last year, particularly, have demonstrated a heightened militancy and strength in the movement; the seizure of New York City prisons, the Auburn prison revolt last fall, Attica. In California, the publicity given to the Soledad Brothers, Angela Davis and Ruchell Magee reached new audiences and generated new support for the movement in general.

In the face of these actions the contradictions within the prison administration have intensified to the point that we can begin to see internal disputes among the authorities themselves.

Alongside the "liberal" reformist school of thought, there has always existed a more "hardline," forthright fascist approach, held by some guards, lesser officials, and top administrators. There is evidence that as the struggle intensifies, these hardliners are gaining strength. In his last interview before he was murdered, George Jackson said:

There's really a conflict in...the big institutions. There's one group of big heads, big administrators, who are quantity, who will do anything for the public that actually

things are going all right here...Then there's the other elements, the hardliners, the out and out fascist type, who really identify with the John Birch and open fascist ideology. The hardliners took over from Parks, they saw that Parks' line was failing...."

Actually, this may signal a "closing of the ranks" between liberals and hardliners as much as capitulation. In New York, the assault on Attica's D-Block--a massacre of forty-three people, all by the hands of the police--was accepted by Russell Oswald, Commissioner of Corrections, a man who had the reputation of a liberal, almost crusading reformer. In his previous job as head of Massachusetts Department of Corrections, he came under fire from local papers for "coddling" criminals. And yet, that assault took the lives of ten prison employees and thirty-three prisoners.

San Quentin is famous for its ironclad law that a guard shoot to kill prisoners taking hostages despite the safety of the hostages. Given the inhuman attitude of the officials, it should be no surprise when some guards start to move on their own. Guards at Attica unfurled a banner sent to them by guards at San Quentin announcing, "We have just begun to fight."

There is action behind these words. Prison authorities in California and New York go beyond the law to engineer the assassination of politically dangerous prisoners. The 3 black prisoners killed by the tower guard at Soledad in January of 1970 were all known to inmates and officials as leaders of the movement inside Soledad.

Also at Soledad, white convict William Thommasen stated in an affidavit that he was approached by a correctional officer with a deal if he killed Earl Satcher, a well-known Black Panther prisoner.

And there is the case of George Jackson. Prisoners inside the Adjustment Center when Jackson was killed, smuggled out an affidavit stating that Jackson was executed in cold blood. Further evidence that the authorities wanted George Jackson killed comes out in the affidavit by white prisoner Alan Mancino that he was offered a deal in 1970 for the murder of Jackson.

The use of extralegal means such as assassinations may be a last resort; but, prison officials are devoting much of their energy to trying to structure the prisons so as to isolate the troublemakers. Their solution is to isolate this "6%" from the rest of the prison population.

Again, California is creating the model in this attempt; for many years, special areas such as the "Adjustment Center" at San Quentin and "O Wing" at Soledad, have kept problem prisoners segregated from the "mainline" prison population. Increasingly, these units have been filled with politically active prisoners. George Jackson spent "of his 11 years behind bars in these "prisons within prisons."

Last May, at a National Conference of Prison Administrators in New Orleans, the question of "the new type of problem prisoner" produced one recommendation for the "establishment of separate

institutions for recalcitrant and politically embittered offenders."

Less than a month after the Attica rebellion was put down the New York State Correction Officers demanded that the state set up a maximum-maximum security prison for the 6-10% of the prison population who could be identified as "incorrigible". The State granted the demand quickly since even before Attica, they had been making plans to set up the same thing.

A glimpse of the future? The California Correctional Officers Association has submitted a proposal that a new maximum security unit for "the small segment of inmates bent on self-destruction" be added to the facility at Vacaville. Vacaville is the state's medical facility where shock treatment and other "behavior modification" techniques are being used in an effort to insure control over "violence prone" prisoners. Welcome to 1984.

ATTICA AND AFTER

The massacre at Attica has raised the prison struggle to a new level. The aftermath may be analogous to the events following the Watts riots of 1965. After Watts, almost everybody recognized that there was something "terribly wrong" in the nation's ghettos. Countless blue ribbon committees were appointed to make studies of the roots and causes of the violence.

But because the roots are so deep in our socio-economic system, five years of ghetto rebellions and countless committee reports have not led to any significant change of basic social conditions, but rather to an intensification of the means of control and co-optation--larger police budgets, more sophisticated weapons, and attempt to co-opt potential leadership through jobs in such government-funded shucks as the OEO Poverty Program.

Likewise, the massacre at Attica will probably generate a lot of reports on the nature of prison conditions and more money for guards and equipment.

Already, a committee is sitting in Attica interviewing prisoners. Events at San Quentin have resulted in a restriction of the visiting rights of lawyers; Attica has generated possible legislation outlawing negotiations with prisoners who take hostages.

Despite these attempts by the State to suppress the prison rebellion and isolate its leaders, the movement will not be turned back now. Despite any "6%" theory, prisons have become not only houses of repression but also cradles of resistance; for those who are murdered or isolated, others will rise to take their places.

Even Senator Muskie recognized that "the fact that there are men who are willing to die rather than live another day in prison demonstrated that something is terribly wrong with American prisons."

There is no going back when the people reach this point. Either the changes will be made, or there will be more Atticas and San Quentins.

Jimmy Carr, a friend of George Jackson, pointed out that "the prisons are producing men whom the authorities don't want either on the outside

or on the inside." It is producing a group of serious, dedicated revolutionaries. We must all work to support and strengthen their efforts--reform, legal work, militant action are all needed when we are dealing with a war behind the walls.

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"THE SUBWAYS SHOULD BE FREE!" NEW YORKERS PROTEST LATEST FARE HIKE

NEW YORK (LNS) -- Chanting "Don't Pay the Fare, The Subway Should Be Free!" about 30 New Yorkers protesting the most recent subway fare hike descended into a large downtown subway station Jan. 6 and liberated the city's transportation for nearly an hour at that key interchange.

Thousands of train riders responded to the wide open exit doors by running through or climbing over the turnstiles, before about 50 cops came to break up the action. Several demonstrators were clubbed and arrested, particularly those in front who refused the order to disperse and continued to pour through the doors.

City and state officials have threatened the fare hike for the past several months. Rumors of an astronomical 20¢ rise which would have raised the fare to 50¢ had people who use the subway every day to get to work worried and ready for militant action (over three million people use the subway every day and 20% of these pay double and triple fares each way because they have to transfer trains.) No doubt attempting to make the raise as palatable as possible, the city finally decided on a five cent raise bringing the fare to 35¢ with the promise of other small hikes in the future.

Transit worker demands for higher wages and better benefits were the city's reason for the fare hike just as they were two years ago when the fare went up from 20¢ to 30¢. But the Transit Authority's total expenditures for wages are only 22% of their entire budget.

The real problem of finances has to do with a loan which the city took out in order to purchase the transportation system from private owners in 1940, and which is impossible to pay back because of rising interest rates. When it's all added up, the city has paid some \$2.5 billion to build up the subways but it has also paid out some \$2.8 billion in interest to the banks. New Yorkers will continue to pay \$140 million a year to cover interest on the debt that doesn't bring it any closer to paying it off.

Some New Yorkers have now had a taste of what the future could be if people can get together--free subways! If not, the city's MTA will probably see its vision of the future--the 50¢ fare--realize itself very soon!

-30-

Please send us your questionnaires as soon as possible.

"PUTTING THE WAR BACK ON THE FRONT PAGE":
VIETNAM VETERANS TAKE ACTIONS ACROSS THE COUNTRY
LIBERATION News Service

"After I got back, my dad sat me down and asked me what this war was about. I couldn't give him any answers. After that, I didn't have any peace anymore."

--A black Vietnam vet at the Vietnam Veterans Against the War encampment at Valley Forge.

NEW YORK (LNS)--"FUCK YOUR SHOES. . .GET THOSE DOORS BARRICADED!"

With those words, the months of planning, the hours of silent waiting, and the tense hopes of 15 Vietnam veterans are all set into motion. The Statue of Liberty is ours. The phone calls go out and the press starts coming in.

The initial barrage of questions from the press is met with a barrage of "no comment"--save for one statement:

"We, as a new generation of men who have survived Vietnam, are taking this symbolic actions at the Statue of Liberty in an effort to show support for any man who refuses to kill."

The press retreats with the one-sentence statement. The veterans get some time to lace their boots up. . .and to think.

What a rush. . .the early morning four-car convoy from Valley Forge to the staging area in New Jersey. . .packing the high energy foods. . .covering our jungle fatigues with civilian clothing. . .slipping into New York in small groups to avoid detection (were the feds really on to us?). . .sneaking up into the arm of the Statue of Liberty (hey, man do you think this arm is going to hold all of us--I heard it's got structural defects). . .waiting, waiting. . .tip-toeing barefooted down the spiraling staircase in total darkness. . .barricading the doors. . .reading our initial statement to the press. . .wow, it's really happening. . .smoke 'em if ya got 'em!

The little radio we found inside the statue starts blaring the latest news report: "an unknown number of men claiming to be Vietnam veterans have seized the Statue of Liberty. . ." The plan seems to be working: use the media to transmit a message to the men in Southeast Asia--that the only way to stop the war is to stop fighting it.

Two television crews arrive and start setting up outside the barricaded doors. Within a few hours the entire area is flooded with cameras, clipboards, and press badges. The veterans inside agreed that another statement should be released. We agree on the following:

"An Open Letter to President Nixon:

As a result of our action at the Statue of Liberty, and because of widespread feedback from Vietnam veterans all across the land, we have now gained a consensus of opinion which allows us to make this statement:

Each Vietnam veteran who has barricaded himself

within this international symbol of liberty has for many years rationalized his attitude to war.

When we were in Vietnam we excused our actions because we thought that we were entitled to it. Last spring we threw our medals into the dirt because we thought it would excuse our guilt and because we thought that it would help end the war.

Now, as we sit inside the Statue of Liberty, having captured the hope and imagination of a war-weary nation, we have run out of all excuses. We can no longer tolerate the war in Southeast Asia regardless of the sector of its dead or the method of its implementation.

Mr. Nixon: You set the date. . .we'll evacuate!

--Vietnam Veterans Against the War"

Now it becomes clear that the government has to get us out of there as soon as possible. They choose the legal route--knowing that removing us by force would create a nasty scene in the world press.

The vibes inside the statue are unbelievable . . .we must have spent a good two hours just shaking hands and smiling at each other. We finally agreed that we will obey any court order that comes down. We figure that our good faith will contrast sharply with the illegality of the government's actions in Southeast Asia.

Forty-two hours after the initial seizure of the statue, we had a "GI party" cleaning up the whole place, took down the barricades, and stood tall and smiling before a huge gathering of reporters and camera crews. The wind never felt so good...

"For the past two days fifteen Vietnam veterans have used the platform of this Statue of Liberty as a means of reaching the men involved in fighting the war in Southeast Asia.

We have tried to convey the message that the only way to stop the war is to stop fighting it. We have been overwhelmed by the support of the masses of people--not only in this country but around the world.

We have tried to get President Nixon to set the date for the total withdrawal of all American forces from Southeast Asia--both the land forces and the air forces.

Rather than listen to our pleas the governments of the United States has chosen to start bombing North Vietnam once again and to threaten the veterans at home with a resurrounding order that is not in the spirit of liberty, which this statue stands for.

The brothers realize that our job has only begun. We refuse to be intimidated by this government. We will get our message of peace to the men in Southeast Asia--perhaps not from this statue, but rather from the hearts of the American people.

The Vietnam veterans who have been here during these days here said the Statue of Liberty will take on a new meaning to the people. We hope that this lady's promise to the masses of people around the world will finally be kept. The very existence of man in this planet earth depends upon the plea for peace which it has in the hearts of the people."

--by Gene Halpern a New Jersey VVAW

The Statue of Liberty got the headlines and the front page pictures (with an upside-down American flag--a symbol of distress--flying from her crown) but it was far from isolated act. All over the country, different groups of Vietnam veterans were taking actions. Vets reclaimed several monuments of the American Revolution--pitching their tents at Valley Forge and invading the Betsy Ross "Freedom House" in Philadelphia.

While the vets in the state waited out the dragging government process to obtain a court injunction ordering them to leave, an open line to the headquarters of the Vietnam Veterans Against the War brought them news about brief invasions of Ft. Dix in nearby New Jersey, Ft. Hood in Killeen, Texas and Travis Air Force Base near San Francisco.

At Dix, a group of vets who had sat down just inside the perimeter had to be dragged off base by MPs. "I thought I didn't have any anger, that I had it together so I just didn't have any left," came the voice over the phone. "But when they started dragging away this guy with no legs and then freaked out and dropped him. . . We almost had violence then."

At Travis, a group of 25 GIs who had recently returned from Vietnam with a promise that they would be sent to hospitals near their home for drug addiction treatment, found themselves spending the Christmas holidays locked illegally in the Travis hospital. Other veterans joined them in occupying the second floor of the hospital for almost 14 hours, destroying much of it, and giving it up again without any charges being placed against them.

The veterans had explained had explained that the main purpose of their actions was to "get the war back on the front page", especially for the dossiers still serving in Vietnam. And they did it. the picture of the Statue of Liberty and a story about the action made the front page of the edition of Stars and Stripes that is distributed to the soldiers in Vietnam.

Word of their actions got to Vietnam in other ways too. Another group seized the South Vietnamese consulate in San Francisco and used the Telex equipment there to send off a message directly to the South Vietnamese government in Saigon:

"We have been forced to take this action because of the continuing 11 year genocide against the people of Southeast Asia. The course of action taken by the U.S has been an illegal, murderous barrage of death and destruction directed at the innocent people of Cambodia, Laos, Thailand and Vietnam. As if that was not enough President Nixon has personally ordered American planes to bomb the people of North Vietnam at an unprecedented rate..."

"President Nixon must order this senseless bombing stopped. We take this action in solidarity with our brothers at the Statue of Liberty, at Travis Air Force Base, at Betsy Ross "Freedom Home", at Lincoln Memorial and sisters and brothers in Southeast Asia who try to stop the war by struggling for peace.

"The only way to bring the POW's home is to set

the date."

The Saigon government made no response to what must have been a very startling message--at least not before the time when their consul general had asked for "any measures necessary" to expel the invaders and they had been busted out and charged with criminal trespass.

Some of the more spectacular actions that vets had planned were blocked before they came off. (A plan to demonstrate during half-time at the Rose Bowl that had been worked out with the University of Michigan band was prohibited by a court ruling. Instead, Rose Bowl spectators were treated to planes flying the "missing pilot formation" in patriotic reference to American POW's.)

And other actions that did come off were ignored and hushed up by the establishment press (like the fact that a group had closed down the Chicago stock exchange for an afternoon on Dec. 27.)

But on the whole the vets had to be happy with what they had accomplished. The year ended with the war back on the front page--partly through their efforts and partly because Nixon had just resumed heavy bombing of North Vietnam. At any rate, the combination was enough to win them a warm reception from the people who had crowded around Times Square to greet the new year.

Two hundred fifty vets standing with a coffin and body bags passed out leaflets urging people to make 1972 the last year of U.S. aggression in Indochina. "There were just no bad vibes", one vet explained excitedly.

Another group sallied into the nearby Strand Hotel and draped a 28' by 15' banner across its facade. For almost half an hour until 15 tactical police finally gave up trying to catch the culprits and returned to remove it, the banner hung there--"SET THE DATE OR WE'LL ESCALATE!"

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(Note to editors: see graphics section for photos to accompany this story.)

CHICAGO VICE SQUAD "TRAPS"

150 GAYS EACH MONTH!

CHICAGO (LNS)--A recent study by a Univ. of Chicago law student reports that about 150 people are arrested each month in Chicago for gay-related offenses. Nearly all the arrests are made by plain-clothes vice officers using the "decoy method" (entrainment).

Although homosex has been officially legal in Illinois since 1961, these gays are charged under laws prohibiting public indecency, prostitution (which included solicitation), cross-dressing, vagrancy and disorderly conduct.

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(Credit the Gay Liberator for this short!)

Remember--keep us in mind when the news breaks in your part of the country. Call collect (212) 749-2200 just about any time of the day or night.

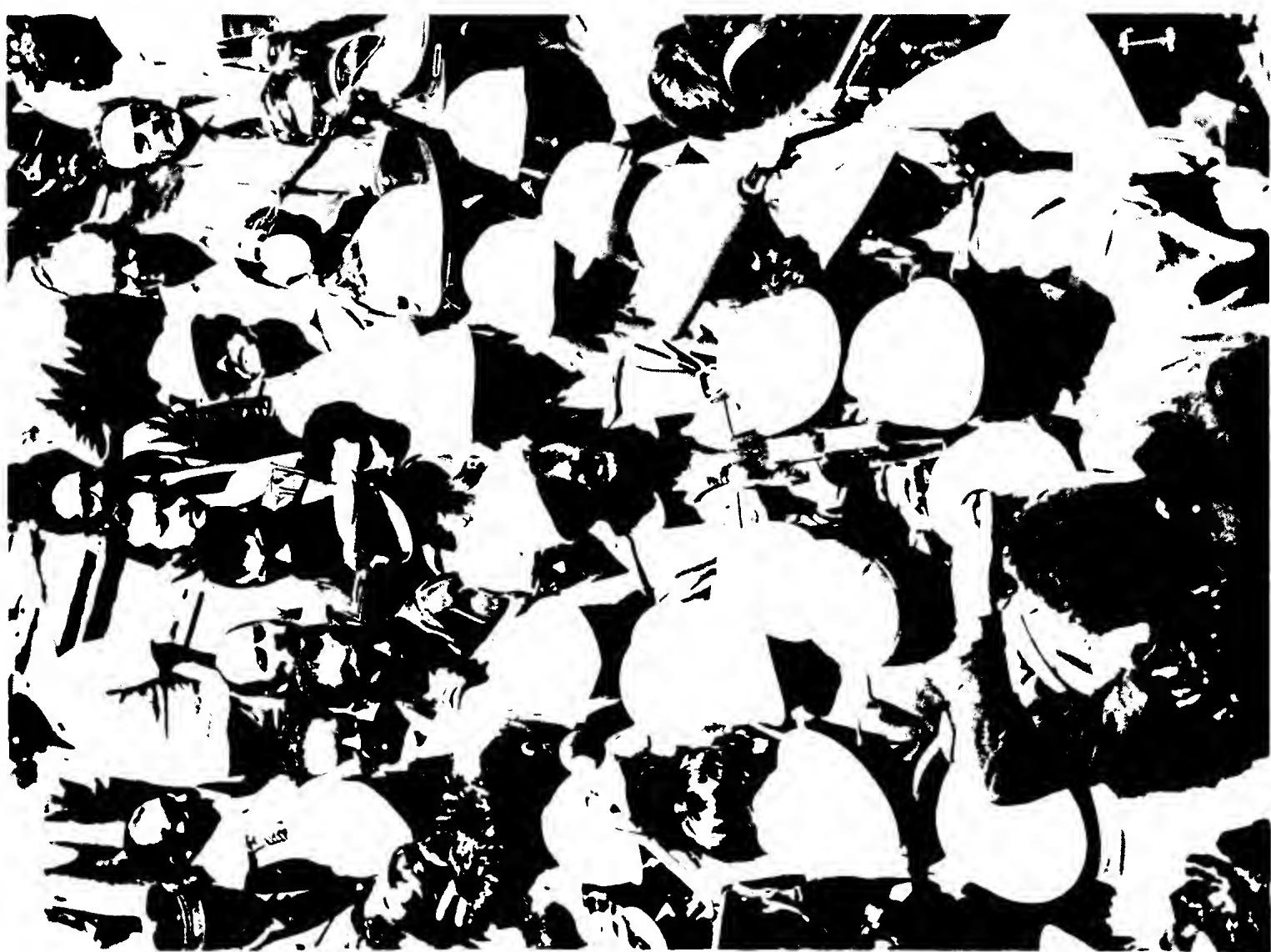
January 8, 1972

more....



Worker on strike at the St. Joe Paper Co., Tallahassee, Fla. (see story in this packet)
Credit Barry Mittan/LNS

Worker on strike at the St. Joe Paper Co., Tallahassee, Fla. (see story in this packet)
Credit Barry Mittan/LNS



Fidel in Chile, talking to reporters. (see story in packet #403)
Credit Prensa Latina/LNS

Fidel in Chile (see story in packet #403)
Credit Prensa Latina/LNS



Reverend Carl McIntire, head of the Christian Crusade, cleans steps next day to "symbolically cleanse this national monument of those who would sell this country out to the communists."
(see story this packet)

Credit Neil Benson/LNS

John Birch, Regional Head, Phila., Vietnam Vets Against the War, throws his own blood on steps of Independence Hall in symbolic protest against the war. (see story this packet)

Credit Neil Benson/LNS

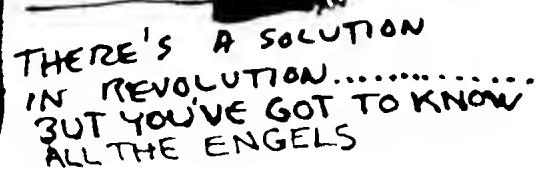
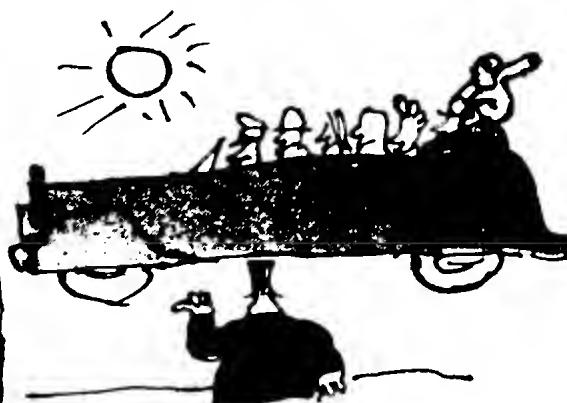
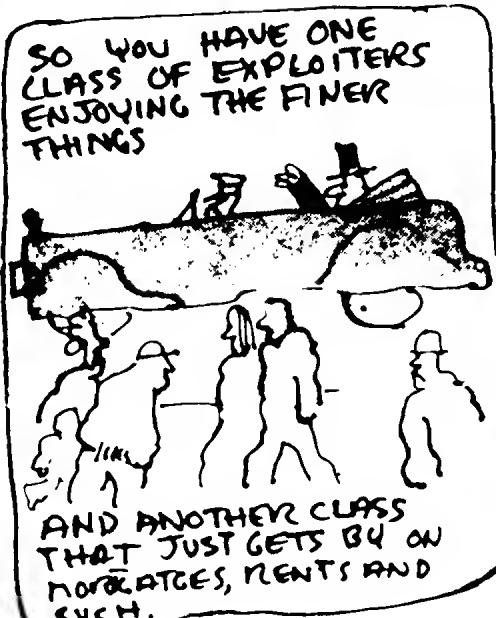
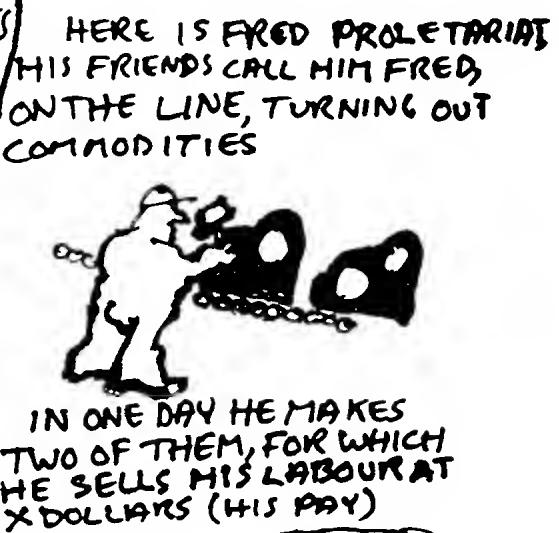


V.V.A.W. action at the Statue of Liberty
Credit LNS

Art as Ideology (see story in this packet)
Credit The Great Speckled Bird/LNS

The Pepsi Generation in Athens, Ohio
Credit Ken Light/LNS

CRASH COMIX "A DEPRESSIVE" '99



AND IT'S AN ECONOMIC SYSTEM CALLED CAPITALISM THAT APPROPRIATES PART OF IT

"A Depression"
Credit Guerrilla/LNS